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and effectiveness, those of the other large nations as possible. The present intense rivalry of armaments among the great powers has its root in no small degree in this spirit of imitateness.

3. From the baneful legacies of former aggressions and wars, from the hatreds, jealousies, suspicions and revengeful sentiments which they have bequeathed. No single influence has been more potent than this in the creation of the huge military establishment with which Europe is now cursed. In them is embodied and expressed the bad spirit engendered by the wars, conquests, defeats, and the dynastic and race quarrels of the last thousand years. Nations forget no more readily than individuals, and the old strifes and mutual butcheries produce their deadly fruit in enlarged preparations for new conflicts. The European nations claim each that they are armed only for self-defense, but it is perfectly clear to any careful observer that some of them are seeking to hide by this pretense the embers of the old bad passions—passions still powerfully at work—which it is no longer very respectable to exhibit openly.

4. From the political ambition and greed of territory which, though no longer in many respects what they once were, still remain in considerable measure to trouble the world. Here there is no enlargement of armaments under protest, as if for self-defense. It is done with the distinct purpose of self-aggrandizement and the carrying out of selfish purposes, whatever other causes may be cooperating. Behind the armaments of Great Britain, France, Germany, Russia, Japan, and the United States on the side of the navy, this motive has powerfully operated in recent years.

5. From the absurd notion, still held by not a few people both in private and public life, that war is essentially a good thing, a purifier of national life, a creator of manly virtues, necessary from time to time to keep a people strenuous and noble in spirit, and to prevent degeneracy and effeminacy. Those who still hold this very primitive and crude opinion must necessarily in our day urge the creation and maintenance of great armaments.

It is these serious underlying causes that keep the world in arms to-day. They lie at the root of the matter. One or more of them is operating behind every great national armament. No nation arms just because it sees other nations arming, but because it knows to a greater or less extent the motives which are behind the arming. It is these underlying causes also which must be destroyed, or materially weakened and overpowered, before disarmament or even reduction will begin in any serious way.

It is of course true that there is a powerful and increasingly insistent protest against this armed state of the world, on the part of a large and growing section of every civilized people, the echo of which is

already beginning to be heard from the great capitals. But a still larger number of people do the exact opposite of protesting. These want great armaments, not primarily because other nations are in arms, but for the accomplishment of the "mission," the "destiny," the "high rôle," which they wish to make their country play in the earth. They have inherited a strain of the blood of Cæsar, of Alexander, of Napoleon, which would create an armament if none existed.

Here is where the serious difficulty, or one of the serious difficulties, lies to-day in the problem of disarmament, which is felt on all hands to be so pressing. These lovers of arms must be converted, or at least outnumbered, before any practical progress can be made.

But the influences which are working toward the hour of disarmament are increasing and growing more powerful and imperative every day. Arbitration is settling nearly all international disputes; arbitration treaties are binding many nations together; international friendship is growing larger and more intelligent; men of affairs are becoming promoters of peace; the great armaments are becoming more and more intolerable; the horror of war grows; the sense of its immense folly deepens. There is every reason, therefore, to believe that we are rapidly approaching the day when the world will begin to strip off its arms and the monstrous spectacle to which we are still painful witnesses will have completed its last act. Disarmament has already become the great cry of Christendom, and it will never again cease to be heard until the process of beating swords into plowshares actually begins.

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## Editorial Notes.

### Stop-the-War-Sentiment.

One of the most encouraging evidences coming to our notice of the growth of sentiment in favor of universal and permanent peace is the amount of sentiment which has manifested itself in the last six months demanding the cessation of the war between Russia and Japan. This has been an entirely unique manifestation in the history of public sentiment. During the Boer war a stop-the-war committee in Great Britain, supported by multitudes of the best English people and by the sympathies of a number in other countries, demanded the immediate cessation of the iniquitous struggle. But in the present instance the stop-the-war sentiment has prevailed in an unprecedented way throughout the entire civilized world. Governments have been besieged with memorials from societies and individuals, asking them to mediate. Many requests have gone directly to the two governments pleading that the war be stopped. Request after request has come to the American Peace Society's office asking

if there were not some way to put an end to the bloody orgies. We have just received word that one society in Paris has received twenty thousand signatures to a petition asking the powers signatory to the Hague Convention to make an effort to bring the war to an end. None of these expressions of stop-the-war sentiment will probably avail anything till the combatants have come to the disastrous end of their folly, but they manifest unmistakably that a condition of world public opinion is being rapidly produced which will in the near future make such a war wholly impossible.

#### War and Commerce.

The *Providence Journal*, in its issue of August 2, commenting on the action of the Pacific Mail Steamship Company in suspending all freight service to the Orient until the close of the Russo-Japanese war, develops an argument against war that ought to appeal even to those who are unaffected by its cruel inhumanities and monstrous iniquities. It says:

"On Saturday, at San Francisco, the manager of the Pacific Mail Steamship Company issued an order suspending all freight service to the Orient until the close of the war. As the order is concurred in by the Occidental and Oriental Steamship Company and the Portland and Asiatic Company, the result must be an end, for the time being, to all trade between America and the Orient, including not merely Japan but Corea, Siberia, Manchuria and China. In times of peace this trade has of late amounted in the aggregate to thirty-two million dollars; and it is estimated that the abandonment of it which the war has forced will cause a loss of three hundred thousand dollars a month to San Francisco shipping merchants, one hundred thousand dollars a month to the steamship companies, and through them will proportionately injure many industries throughout the United States.

"Could there be any more potent argument for peace—for peace compulsorily enforced, if need be, by the intervention of neutral nations between differing nations? The moral argument against war may seem to many little more than a counsel of perfection; the commercial argument is one that cannot be indefinitely ignored. When it becomes evident that war is a departure from normal conditions that has dread consequences, measurable in money, for others than the combatants, the logical result must surely ultimately be that others than the combatants will insist upon having something to say about the continuance of armed controversy if not about its beginning. Of course this is not now for the first time becoming evident, but it is being borne in upon the world's conception of war with perhaps greater force than ever before by current events. Possibly no other nation will be completely driven out of a large part of its trade as we have been. But the recent action of Russia in the application of her rights of search and seizure on the high seas has given startling examples of what losses a warring nation with sufficient naval power may inflict upon commerce the world over. It is inconceivable that the consequent commercial argument for

the abolition of war, or at least for its narrowest possible restriction in time and place, will not carry an immediate weight which no flood of gentle homilies on the moral beauties of peace can ever have."

But the *Providence Journal* will discover in time that none of these immense commercial losses, which always attend great wars, will ever put an end to war till the truth of the "gentle homilies" takes permanent hold of men's minds.

#### Literature and War.

In an address on "Christianity and Current Literature" before the recent Presbyterian Council at Liverpool, Eng., Dr. Henry Van Dyke, Professor of Literature at Princeton University, thus spoke of "the growing idolatry of military glory and conquest," against which he thinks "the spirit of Christianity embodied in a sane and virile and lovable literature can do much to guard us."

"The first [perilous tendency in our modern world] is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson, but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering Emperor to-day, no matter though the cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. 'Not by might, nor by power, but by My Spirit, saith the Lord.' That is the message of Christianity. A literature that is Christian must exalt love, not only as the greatest, but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that 'war is hell.' It must check and reprove the lust of conquest and the confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh, and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul  
Only the nations shall be great and free."

#### Jesus' Teaching on War.

Rev. Walter Walsh, pastor of the Gilfillan Memorial Church, Dundee, and one of the greatest living preachers in Scotland, will attend the Peace Congress in Boston, October 3-7, as one of the delegates of the West of Scotland Peace and Arbitration Society. Mr. Walsh is one of the most uncompromising opponents of war, and brought upon himself persecution even to stoning by his open and unsparing condemnation of the South African

war. How he understands the teaching of Jesus on this subject may be seen from the following utterance:

"I have asked again and again how military drill helps boys to keep the Ten Commandments, but no one tells me. I have wanted to know the value of a 'religious' institution that sets boys to read the teachings of Jesus one night, and to-morrow teaches them the art of breaking the very first of His laws. It is an absurdity to say that by obedience to the captain of his company a boy learns obedience to the great Captain of his salvation, for the captain of his company will tell him that, if he takes an oath to serve the King, dresses in a uniform, practices with gun and bayonet, he may kill as many men as he is able to; whereas Jesus absolutely forbids him to kill anybody. Thus the boy is taught to disobey the great Captain.

"It is useless to argue that moral warfare must at some point yield to physical war, for this is entirely contrary to the teaching of Jesus. He taught his followers that when they were unable to persuade men to hear the truth, when men rose up against them for speaking the truth, they were to suffer death, if need be. His followers might be martyrs; they must not be murderers. It is a misuse of language to call that a martyrdom which consists in the killing of a man who holds a sword in his hand, and is prevented from killing his fellow only by his own death. Martyrdom is the suffering of an unresisting victim — such as Jesus himself and most of the Apostles. The pages of the New Testament and the Christian annals of the first two centuries abundantly substantiate the great fact that the first Christians absolutely refused to bear arms, preferring rather to suffer death by torment. How, then, can the modern Church be other than false to the noblest traditions and principles of its faith in teaching innocent boys the anti-Christian doctrines of violence and war?

"It is not a question of how much or how little this particular Brigade or that is guilty of so doing; the Church that does not actively discountenance, that does not actively teach the contrary of, militarism in every shape and form is false to the fundamental law of its Founder. Let who will train men to murder their brothers, the Christian Church's only duty is to teach them how to save their brothers — by themselves dying for them if need be."

### Brevities.

... The following hotels, which are not far from Tremont Temple, are recommended to those who expect to attend the Peace Congress in Boston, October 3-7: The Bellevue, the Parker House, the Berkeley, the Thorne-dike, the Nottingham, the Commonwealth, the Quincy. In the first four, rooms may be had without meals at \$1.50 and upward; in the others at \$1.00 and upward. There are also other hotels, somewhat farther away, at about the same rates.

... The Czar of Russia is said to be on the point of proclaiming a constitution for Russia in accordance with a vow he made conditioned on the birth of a son. It has long been known that the Czar is ready for this step as soon as he can induce the State Council to consent.

... In a letter to his employees, accompanying his usual Christmas gift, the late Mayor Samuel M. Jones wrote in 1899: "I am with Franklin, Garrison, Tolstoy and Christ, on the question of war. I don't believe there ever was a good war, and for that reason I am ready for a perpetual Christmas now, a Christmas that shall last not twenty-four hours or a week, but three hundred and sixty-five days in the year."

... The *Pacific* of San Francisco, representing the Congregational churches of the Pacific coast, says: "No one can look out on the world as it is to-day and not long for the speedy coming of a time when war shall be no more. War was never so costly and deadly as it is to-day. The struggle now going on between Japan and Russia will leave both impoverished; burdens are being imposed from which they will not be relieved for perhaps a hundred years, and commercially other nations will reap benefits which otherwise might be theirs."

... Volney W. Foster of Chicago, one of the United States delegates to the Pan-American Congress at Mexico City in 1901-2, died suddenly from apoplexy on August 15.

... The Universal Peace Union of Philadelphia will hold its thirty-eighth anniversary at St. Louis, in the Library Hall of the Hall of Congresses, on the 9th, 10th and 11th of September. It is announced that prominent speakers from the United States and foreign countries will take part in the program.

... A pleasant incident at the recent Mohonk Lake Arbitration Conference was the presentation by the Conference of a hall clock to Mr. and Mrs. Smiley. Since the Conference closed Mr. Franklin P. Shumway of Boston, who acted as treasurer for the funds contributed, has procured a fine English clock and sent it to Mohonk. On the face of the clock on a silver plate was this inscription:

"Presented to Mr. and Mrs. Albert K. Smiley by the Tenth Lake Mohonk Conference on International Arbitration June 1-3, 1904, in grateful recognition of their devoted services to the cause of universal brotherhood and peace."

... At the recent meeting of the International Socialist Congress in Amsterdam, two members, both of them vice-presidents, representing the proletariats of Japan and Russia, publicly shook hands at the opening of the proceedings, thus declaring in the face of the world their position on the question of war — and of the war between their respective countries. A very simple but a very great deed!

... At the International Congress of the Salvation Army held lately in Albert Hall, London, "thunderous applause," the report says, was drawn forth by General Booth's charge to the workers that they should "teach men better manners than to go cutting one another's throats for their own base purposes."

... There is no general peace exhibit at the St. Louis Exposition, but the American Peace Society has at No. 58, in the Social Economy Department, a small display of pamphlets, papers and large cards with valuable information printed in big letters upon them. The Universal Peace Union also has an exhibit in Block 5, South Corridor of the Education Building. It will pay visitors to stop a little while and look at these sections.